



**NEW REA OFFICERS**—New officers for the State Religious Education Association elected at the annual meeting at the Edgewater Gulf Hotel are, from left, seated: President, Jimmy Davis, minister of education, Alta Woods Church, Jackson, and vice-president Nolan Johnston, minister of education, Main Street Church, Hattiesburg. Standing: Secretary Mrs. Ann Alexander, youth director, First Church, Jackson; pianist, Bea Scarborough, assistant pastor, First Church, Kosciusko, and chorister, Bill Sellers, minister of music, Fifteenth Avenue Church, Meridian.

## Statement Issued By Southeastern

**WAKE FOREST, N. C. (BP)** — Trustees of Southeastern Baptist Theological Seminary here have adopted a lengthy statement "in an effort to give a true version of a complex issue which has troubled" Southeastern.

It traces the events at the seminary since "a problem" emerged in 1960. It tells about a conference in the fall of 1964 at which, according to the trustees, Professor R. C. Briggs informed seminary president Olin T. Binkley he

## BMC Gets Huge Bequest

Blue Mountain College has just received a bequest of \$38,500.49 for the endowment fund of the school, according to announcement by Dr. Wilfred C. Tyler, president.

The bequest is from the Theresa Leggett Garner Estate, the proceeds of which are to be used as scholarship awards to worthy and needy girls.

This gift brings the college's endowment funds to \$817,331.26, it was announced by Jim Buchanan, college business manager.

A check for the amount has already been sent to the Mississippi Baptist Foundation, Jackson, Dr. Harry Lee Spencer, executive secretary, which handles and invests the endowment funds of the college.

Mrs. Garner, who passed away several months ago in Claremont, Calif., was a native of Lincoln County, Miss., and had during her lifetime established two other scholarship funds at the college.

Mrs. Garner was a graduate of Blue Mountain College, class of 1891.

The recent bequest in her will was made in memory of her husband, Dr. Wilford Garner, noted professor at the University of Mississippi as well as University of Illinois and Dr. B. G. Lowrey, her professor of English.

## Dehoney Address Said Tremendous Message'

"A tremendous message, one that every Mississippi Baptist should hear," was the general reaction to the address given on television Sunday afternoon by Dr. Wayne Dehoney, president of the Southern Baptist Convention.

So declared Rev. Elmer Howell, secretary of the Brotherhood Department, under whose auspices the address was presented.

The message, titled "A Major Challenge for Our



Karen Robbins Franklin Eubanks Anita Lazenby Joe Ray Underwood Gwen Keys Jerry Strahan Diane Davis Marvin Reddish Bobbie Simmons

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To serve in Alaska, working in Bible schools, Eskimo youth camps and visitation will be Diane Davis, of Tupelo, a junior at USM.

To work in Hawaii doing VBS and youth camp work, will be Bobbie Simmons, of Bogue Chitto, a junior at Mississippi College.

To serve in Germany on youth revival teams will be Karen Robbins of Picayune, a junior at Mississippi College.

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MSCW; Anita Lazenby, Water Valley, a senior at Blue Mountain College, and Jerry Strahan, Louisville, a junior at Mississippi College.

The student summer mission program is joint project of the various state departments of student work, the Department of Student Work of the Sunday School Board, Nashville and the Home and Foreign mission

boards. The program is supported by the "over and above" gifts of the students and no church is asked for a contribution.

The students are named annually by the Student Summer Missions Committee of the Mississippi Baptist Student Convention. The expenses of the students are paid but they receive no salaries.



**BAPTIST PASTORS** and other leaders from many sections of the state were present for the fifth annual Institute of Pastoral Care of the III held Feb. 18 at the Baptist Hospital and sponsored by the hospital and the Hinds County Association. Several present enjoy moment of fellowship with Rev. Fred Bell, chaplain of Baptist Hospital, Nashville, Tenn., Institute speaker (seated). From left: Rev. J. B. Parker, hospital chaplain; Dr. David J. Van Landingham, Jackson physician; Dr. J. Clark Hensley, Hinds superintendent of missions; Rev. Gordon Shamburgh, associate chaplain; Paul J. Pryor, hospital administrator, and Rev. Nat Mayhall, pastor First Baptist Church, Port Gibson.

# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Published Weekly Since 1877

JACKSON, MISSISSIPPI, THURSDAY

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Volume LXXXIV, Number 8

## SBC Gifts Top \$100 Million Mark

### PRESS ASSOCIATION ADOPTS RESOLUTIONS

**BILOXI, Miss. (BP)** — Editors of Southern Baptist periodicals adopted a resolution here urging "each Southern Baptist to take immediate steps to assist all citizens to attain full privileges of U. S. Citizenship."

The resolution on race relations also ask Baptists "to accept personally their responsibility for a Christian witness to every man regardless of race." The Editors recommended Mississippi for "Recent Progress" in racial matters.

The race issue was mentioned several times during the annual session of the Southern Baptist Press Association. The association includes the editors of 29 weekly Baptist state papers and the editor of mission journals and

several other publications.

Speaking at a joint meeting of the editors with the executive secretaries of state Baptist bodies, Owen Cooper of Yazoo City, Miss., declared that the host state "is making progress in the problem of race."

Cooper, a layman who is president of two chemical companies, said the turning point has come in Mississippi on race. The Mississippi Baptist Convention statement on race at its 1964 session last November helped bring this about.

Of every 100 Mississippians, Cooper said 46 are Negroes. This, the Baptist layman said, points up why race is "a greater problem" in Mississippi.

Joe T. Odle, Jackson, editor of the Baptist record, told fellow editors communications continue to exist between whites and Negroes in Mississippi. He pleaded with people outside Mississippi to be more understanding of Mississippi's race problems.

Odle also described the work of an interdenominational committee of concern which is collecting funds to assist Negro churches whose buildings have been burned during the race crises. Baptists have played a major in the committee's work, he said.

The Southern Baptist Press Association acknowledged its awareness of the committee's work with Negro churches as a sign of "progress in race

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**NASHVILLE (BP)** — Gifts to missions and benevolences across the Southern Baptist Convention passed \$100 million for the first time in statistical 1964, according to the denomination's statistician.

The statistician, Martin B. Bradley of Nashville, also reported total membership of cooperating churches in the SBC reached a record 10,601,515. Bradley is secretary of research and statistics for the SBC Sunday School Board.

For statistical reporting, the 1964 covers the 12-month period ending Sept. 30, 1964. Statistics are based on reports from nearly 1200 distinct associations of churches from the 50 states. The statistics do not include Southern Baptist Foreign Mission totals.

The \$100,164,740 reported as contributed to missions and benevolences compares with \$96,077,109 reported a year earlier. The total membership for 1963 was 10,395,940, indicating a 1964 gain of 205,575.

The SBC apparently continues to be the leading non-

(Continued on Page 2)

### \$11.57 Per Minute To Maintain Work Of Home Missions

It costs \$11.57 per minute to maintain the work of the Home Mission Board, Miss Edwina Robinson has reminded local WMS organizations and churches as they set their goals for the Annie Armstrong offering to be received during the annual Week of Prayer for Home Missions, March 7-14.

The goal for Mississippi is \$180,000 while the objective for the Southern Baptist Convention is \$3,690,000.

## Child Care Group Requests Spokesman

**WASHINGTON (BP)** — The Association of Baptist Child Care executives will ask the Southern Baptist Convention executive committee to give them a spokesman to "help tell the story of Baptist child care to the denomination."

The group adopted a resolution calling for an additional staff member of the Christian Life Commission of the Southern Baptist Convention, to write and to use other methods of making the ministry of child care better known.

The SBC has assigned in its program outline for the Christian Life Commission to provide assistance, advice and counsel "in the care of children, the care of unwed mothers, and the care of the aged." The executive committee would have to recommend to the convention any additional budget allocation which the commission would feel was necessary to employ a new staff member to work in child care, as the executives suggested.

The resolution, presented by T. M. Johns, superintendent of the Florida Baptist Children's Home, was unanimously adopted by the association. It came following an address by Foy Valentine, Christian Life Commission executive secretary. He made no proposal for such a post, however, although he said afterward that the commission is so structured as to include such additional personnel.

Valentine told the superintendents and their wives that to be most effective in their Christian commitment, must have a specialized knowledge of the needs of homeless children, and must have the courage to see these needs met in the face of any difficulty.

"Your task is brothering, helping and preaching," he told the group.

In other action the association voted to ask the SBC inter-agency council to set the Sunday prior to Thanksgiving each year as "Baptist Children's Homes Day."

John C. Warr, general manager, Georgia Baptist Children's Homes, was elected new president of the group. He succeeds Ford Deusner, general superintendent of the Kentucky Baptist Board of Child Care.

### Gula Speaks

Southern Baptist Child Care executives were urged to take greater interest in small group homes for the placement of older children.

"Hold on to your large campus-type operations," they were told. "There will always be a need for them. But in various towns about your state open a regular size home for perhaps a half-dozen children."

The speaker was Martin Gula, specialist on group care in the Children's Bureau, U.S. Department of Health, Education, and Welfare.

(Continued on Page 2)



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## Four Appointed For HMB Work

ATLANTA(BP) — The appointment of a mountain missionary, a pastoral - superintendent of missions brings the total number of missionaries under appointment by the Home Mission Board to 2,409. Most of the missionaries work in cooperation with state mission boards.

David C. Bandy, a native of Walnut Ridge, Ark., was appointed superintendent of missions of Chico, Calif., under the urban-rural missions department.

Herbert Hughes, was appointed as a mountain missionary to Ely, Nev., under the Urban-rural missions department.

Delbert Lee Penrod, also serving under the urban-rural missions department, will begin work as a pastoral - superintendent of missions in Nebo, Ill.

David Matthews, a native of Chamberlin, La., was appointed as a rescue mission worker in New Iberia, La., under the department of work with national Baptists.

### Statement -

(Continued from page 1)  
trustees for help.

The committee on instruction of the board of trustees spent May 15-17, 1961 on the campus and interviewed members of the faculty. These interviews revealed that interpersonal relations within the faculty had been damaged by earlier conversations regarding trends in New Testament studies and fractured by the decision of a few professors not to discuss theology with their colleagues.

The committee made no formal charge against any member of the faculty but it reported concern about faculty morale and the doctrinal presuppositions of certain members of the instructional staff to the board of trustees.

#### Procedures Set

Upon the recommendation of the committee on instruction, the board of trustees in its annual meeting on February 15, 1962 authorized procedures aimed at clarification of issues through consultation, including a process of inquiry and counsel with some members of the faculty. It was agreed that the committee on instruction should complete this assignment by February 18, 1965.

In the search for a constructive solution of the exceptionally complicated problem, the trustees and administration have exercised restraint, forbearance, and fairness. They have made no formal charge of deviation from the abstract of principles against any member of the instructional staff and no professor has been requested to resign, nor has any member of the faculty been presented to do so.

An alternative to a continuation of his participation in the process of inquiry and counsel authorized by the board of Trustees, Dr. R. C. Briggs preferred to resign. On October 19, 1964 he arranged a conference with the president and informed him that he had decided to resign provided satisfactory adjustments could be made. He stated that he preferred to terminate his service at the end of the 1964 fall semester.

After a series of consultations with trustees, including the president of the board and the chairman of the committee on instruction, and after allowing ample time for Dr. Briggs to rethink his decision, the president drafted a statement which included Dr. Briggs' stipulations and which was approved by him on December 15, 1964.

The proposal set forth in this statement provided (1) that Dr. R. C. Briggs be permitted to terminate his membership in the faculty by resignation effective January 2, 1965; (2) that the provision in the policy regarding Sabbatical leave that a professor must return to the service of the seminary for at least one year after the completion of a leave or return one-third of the salary paid him during his leave be waived in this instance; and (3) that his salary plus a sum equivalent to what the seminary would have expended during the period involved for his fringe benefits be paid through December 31, 1965.

The proposal was recommended unanimously by the



LEADERS WORKING with young people in churches throughout the state were present at Mississippi College Friday and Saturday of last week for a workshop sponsored by the Sunday School Department, with Bryant M. Cummings, secretary, presiding. Principal resource person was Dr. Myron Madden, chaplain of Baptist Hospital, New Orleans. Several in conference are, from left: Dennis Conniff, Jr., associate in department; Dr. Harold Dill, professor of religious youth education, Southwestern Seminary, Ft. Worth; Dr. Myron Madden, chaplain New Orleans Baptist Hospital; Mrs. Marjorie Rowden of Hattiesburg; Dr. Rice Pierce, supervisor of youth educational services, Sunday School Board, Nashville, Tenn.; and Rev. Henry White, Corinth.

committee on instruction and approved unanimously by the executive committee of the board of trustees, meeting in executive session, on December 17, 1964.

This action of the committee was reported by telephone to the other members of the board and in the conversations by telephone the trustees expressed approval of the proposal adopted by the executive committee.

#### Salary Thru 1966

The decision of the trustees to pay Dr. Briggs' salary through 1966 was based upon several considerations: (1) Dr. Briggs' resignation was conditioned upon the payment of salary through December 31, 1966; (2) He was a full professor with tenure and had no plans for immediate employment; and (3) The trustees and the administration desired to be just and generous.

In harmony with the instruction of the trustees, the administration announced on December 29, 1964 that the resignation of Dr. R. C. Briggs as professor of New Testament had been accepted with regret by the executive committee.

The trustees are profoundly grateful for the devotion and faithful work of the able and dedicated teachers who comprise the faculty and regret the excessive and unwarranted criticisms which have been made of them.

Throughout his career Dr. Olin T. Binkley has placed high value upon academic excellence in the education of ministers. The trustees have unqualified confidence in his personal integrity and professional competence. They will support him and the teachers and students who cooperate with him in the advancement of theological studies at the Southeastern Baptist Theological Seminary.

The administration and trustees from the beginning have observed with utmost care the principle of responsible academic freedom. The requirement regarding the theological covenant outlined in the abstract of principles and signed by each member of the faculty is fully compatible with the document on academic freedom and tenure which was adopted as an advisory form by the American Association of Theological Schools in 1960 and which explicitly states that a theological institution may expect its faculty to subscribe to a confessional or doctrinal standard.

This is a southern Baptist seminary, established and maintained by the Southern Baptist Convention, and it is the responsibility of the trustees to formulate policies in harmony with the nature and purpose of the school.

The faculty and students are encouraged to participate in creative theological inquiry and to make effective use of the resources of this school which is thorough in scholarship, sound in Christian theology, and vitally related to the church.

The speaker capitalized on this to point out the need for discovering family discord before total breakdown occurs. Skilled case workers, he said, can counsel families in difficulty and in many instances keep the home intact. In the process they can make it more satisfactory for the children.

Gula said churches have a great responsibility for helping to find such families in their midst and to secure proper help for them.

The child care executives voiced concern that the work of their agencies is not sufficiently understood within the denomination. They said many people interested in the work think of it only as a "substitute home for orphans."

## State Native Passes Away

SHAWNEE, Okla. — Dr. Forbes Yarborough, native of Crystal Springs, Miss., distinguished service professor of religious education at Oklahoma Baptist University here died last Saturday at Broadway Hospital, Shawnee, following a stroke suffered three days earlier. He was 67.

Funeral services were at 4 p.m. Monday of this week at First Baptist Church, Shawnee. Dr. Lowell Milburn, pastor, will officiate at the services, assisted by Dr. James R. Scales, OBU, president.

Dr. Yarborough is survived by his wife, Ruby, and two sons, James R., of Nashville, and David F., of Dallas.

## Child Care -

(Continued from Page 1)  
Gula said the small group home could best serve older children unable to adjust to living in a large group. "You will also have always a number of children who can best be served in a large campus setting," he said.

Gula twice addressed the child care executives during their three day conference. He urged the children's homes leaders to be constantly studying and evaluating their role in cooperation with other denominations and with non-sectarian agencies.

"As citizens and as a group you have an opportunity and a responsibility to help plan for children and for their families where a need arises," he said. "This is true on the local and state levels, and you should make your voices heard on a national level as well."

A forum following Gula's address revealed that while most of the 27 institutions represented were established originally for orphans, a vast majority of children now in care are from broken homes.

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## Oldest Czech Baptist Dies

Michal Krisko of Muranska Dlha Luka, Slovakia, oldest member of a Baptist church in Czechoslovakia, died recently at the age of 102. He was described as "a burning witness of the Lord." (EBPS)

Stewart A. Newman to study in Rochester, N. Y., and George H. Shriver Jr., to study in Geneva, Switzerland.

Claud B. Bowen, pastor of the First Baptist Church, Greensboro, N. C., was re-elected president of the board.

Two professors were granted sabbatical leaves for the academic year 1965-1966:

## Mrs. Meadow, BSSB Employee, Dies

NASHVILLE — Mrs. Elizabeth Meadow, a Sunday School board employee, died Feb. 20 in Nashville hospital after an extended illness. She was secretary to Dr. Clifton J. Allen, editorial secretary.

A native of Nashville, she came to the board Jan. 1, 1929, as secretary to the late Dr. P. E. Burroughs, head of the board's educational department.

## SBC Gifts -

(Continued from Page 1)  
Catholic denomination in membership in America. The Methodist church, whose statistical year does not start and close at the same time as Southern Baptists' does, reported 10,304,184 as of May 31, 1964.

The Methodist Church figures were released five months before the February publication date for Southern Baptist statistics.

These 10.6 million Baptists are members of 33,388 churches. The number of churches increased from 33,126 the year before.

The number of converts baptized showed a 5.4 per cent gain over statistical 1963. The 374,418 converts baptized in 1964 are 19,093 more than in 1963.

Churches fall into seven classifications, as follows:

open country, 15,073; village, 4,464; town, 3,643; small city, 2,500-9,999 population 3,269;

large city (10,000 or more) "downtown," 902; large city "Neighborhood," 3,469; and large city "suburban," 2,568.

There are southern Baptist churches in all states, including Alaska, Hawaii, and District of Columbia.

Total mission gifts and benevolences meant an increase of more than \$4 million over 1963 and reflect an average per member gift of \$9.45.

Total \$591,587,981

Total gifts or receipts for all purposes amounted to \$591,587,981, climbing \$35.5 million from the previous year's total. Average per member total contribution was \$55.80, which, like the per member mission gift, was a new high.

Most southern Baptist churches reported Sunday Schools, with the enrollment jumping approximately 68,000 to the record 7,678,822 figure. Vacation Bible school enrollment totaled 3,233,401.

Decreases were reported in three areas of work with these enrolments being reported: Training Union (Sunday evening study group for all ages), 2,722,029; men's brotherhood and royal ambassadors (mission organization for boys) combined, 603,096; and women's missionary union, 1,509,484.

While in Honolulu, Mr. Graham worked on two books he is writing, "World Aflame" and "High Adventure." He also was guest of honor at a traditional Hawaiian island "luau" (native feast). His host was Honolulu's Police Chief Daniel Liu, who served as crusade chairman.

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## Baptist Groups Name Officers

TWO SOUTHERN BAPTIST groups that met last week at Edgewater Gulf Hotel on the Mississippi coast elected officers for coming year. In top photo are seen those of the State Executive Secretaries Association. From left: Rev. Fred Hubbs, Michigan executive-secretary, re-elected recording secretary; Dr. Fred Kendall, Tennessee executive-secretary, president, and Dr. Roy Gresham, Maryland executive-secretary, vice-president.

In photo below two of the new officers of the Southern Baptist Press Association are seen chatting with two other editors. From left: Dr. Irwin McDonald, editor of Arkansas Baptist News magazine, president; Rev. Lynn Davis, editor of Ohio Baptist Messenger, vice-president, talk with Rev. James O. Duncan, editor of Capitol Baptist, Washington, D. C., and Dr. Richard Owen, editor of Tennessee Baptist Reflector. Not shown is Gainer Bryan, editor of Maryland Baptist.

Brotherhood and royal ambassador combined membership dropped 4.9 percent or by 30,955 from the 1963 enrollment of 634,651.

In the women's organizations, the decline was two-tenths of one percent. The loss was 3,356 members from the 1963 enrollment of 1,512,840.

Training Union lost 1 percent, or 26,524 people. Its membership in 1963 stood at 2,748,553.

Enrollment in churches' music ministry (all ages) was reported as 923,871. The increase of 64,263 was 7.5 percent, largest percentage gain anywhere.

Value of church property edged toward the \$3 billion mark, with a \$2,954,380,985 figure being reported, a gain of 7.4 percent. Average property value of churches is \$8,500, with actual figures ranging from a few dollars for the one of least value to an amount of several million dollars for each of a number of large churches.

## Florida Court Bans Required' Reading

MIAMI, Fla. (RNS) — The Florida Supreme Court ruled that "prayer and devotional Bible reading in the public schools of Florida (under state law) or as sponsored by the school authorities are violations of constitutional restraint."

This decision was in compliance with a U. S. Supreme Court directive last year which came under fire from the state court in making its third ruling on the long-fought suit by five Dade County residents. They sought to knock Bible reading, prayers and other religious practices out of Florida public schools.

In a unanimous decision written by Justice Millard Caldwell, the Florida court said that the federal Supreme Court had failed to issue "a considered opinion rationaliz-

ing the dissimilar facts," but that it apparently had outlawed only required Bible reading and prayers.

Other practices under attack in the original suit which began six years ago were allowed and the state court said that it reaffirmed its judgment on these. The practices included determination of the religious affiliation of children and teachers, and conducting baccalaureate programs in the schools.

The latest decision was hailed as a victory by Bernard Mandl, attorney for four of those who brought the suit. "It doesn't come as a surprise," he said. "It follows the mandate of the U. S. Supreme Court."

While some quarters interpreted the ruling as a complete ban on prayer and Bible reading in the schools, the group of ministers and Christian laymen, headed by the Rev. Henry Dahlberg of Miami First Presbyterian church, who joined in the defense of the Dade School Board in the original suit, was stressing that voluntary prayer and Bible reading still are permitted, as are all other religious practices mentioned in the suit.

Dade School Superintendent Joe Hall said the ruling by the court in Tallahassee had no effect on practices here.

**Athens Next Year**

The 1966 press association will convene at Athens, Ga. Journalism professors at the University of Georgia will conduct an editorial workshop for the Baptist Editors.

W. Barry Garrett of Washington, D. C., and John J. Hurt Jr. of Atlanta discussed what happened at Vatican Council II in the fall of 1964. Garrett attended on behalf of the Baptist Joint Committee of Public Affairs of which he is associate editor. Hurt, editor of the Christian Index, represented Protestants and other Americans, an organization which works in the area of church-state relations.

Garrison said the council's document on religious liberty "seems to be a clear cut, positive statement." Hurt was less optimistic. "They will come out this year with a statement this year on tolerance," he said, "but don't think it is freedom. There are too many qualifying phrases."

Hurt said Baptists lost their best friend among Roman Catholic hierarchy "when Pope John died." Both Barrett and Hurt agreed the council is bringing about reforms in the Roman Catholic Church, even though they disagreed on how far the reforms would go.

## State Executives Elect Kendall

BILOXI, Miss. (BP) — W. Fred Kendall of Nashville is the new president of the Association of Executive Secretaries of State Baptist Conventions.

The group, meeting here, includes the executive secretaries of 29 state conventions cooperating with the Southern Baptist Convention on national and world missions.

Kendall succeeds Lucius M. Polhill of Richmond. Polhill is with the Baptist General Association of Virginia, and Kendall is with the Tennessee Baptist Convention.

Roy D. Gresham, Baltimore is the group's vice-president. He is from the Baptist Convention of Maryland.

Fred D. Hubbs, Detroit, Baptist state convention of Michigan executive, continues as secretary of the association.

The group held its annual meeting here simultaneously with the Southern Baptist Press Association.

## Dehoney Address

(Continued from Page 1)  
Howell are urging every Mississippi Baptist who did not hear the address Sunday to check their local stations and newspapers for announcement of its possible use.

# 'Greatest Story' Opens In N.Y.

**NEW YORK** (RNS)—"The Greatest Story Ever Told," the \$20 million film on the life of Christ, opened here to generally laudatory reviews by newspaper critics. Only one of six reviewers expressed "keen disappointment" in the George Stevens production.

Some critics mingled praise with complaints in assessing the film which runs 3 hours and 41 minutes.

Some critics mingled "things of supreme and solemn beauty . . . scenes in which the grandeur of nature is brilliantly used to suggest the surge of the human spirit in waves of exultation and awe." The New York Times critic also cited "annoying incursions into large-screen scenes that contort some of the events in the career of Jesus into encounters that look extravagant and gross."

Alton Cook (New York World - Telegram and Sun) found the production "a sober, reverent and reasonably realistic film . . . Instead of being skittishly evasive about Jesus, Stevens has dared to give Him flesh and blood, human qualities, even some suggestions of mortal weakness."

Mr. Cook said that the film's four-hour length is "likely to be the main criticism heard."

Rose Pelswick (Journal-American) described the film as "one of the greatest motion pictures yet made."

"It is," she wrote, "a mammoth Biblical spectacle that tells the story of the life and times of Jesus. Lensed in color and presented in Cinerama, it unfolds its highly dramatic narrative against a succession of stunning sets. It is rich in both spiritual and visual values, and is free of those melodramatic embroideries that have marred too many religious pictures in the past."

Several critics lauded Mr. Stevens for avoiding the old "bathtub" style of producing pictures of a Biblical theme. As Mr. Cook put it, "Too often, the pictures have been dedicated to the notion that Biblical characters wore less clothing than most and devoted as much leisure as possible to sex and drink."

The film's severest critic was Miss Judith Crist of the New York Herald Tribune. "Greatest Story," she said, succeeds in many areas in which other films of Christ failed but does not succeed "in elevating its theme vis-

ually or intellectually much beyond the dime-store-holiday-picture Sunday-school-primer level to which its predecessors have accustomed us."

"This is an oddly dispassionate story of Christ," she wrote, "told somehow in a social vacuum with no temper

of the time, no sense of a popular pulse . . .

"Although superior to what we have had before, at least in its restraint, its taste and its central figure, 'The Greatest Story Ever Told' nevertheless fails to rise to the level of its theme."

## TEST CASES ARE PREDICTED IN POVERTY WAR PROJECTS

**WASHINGTON, D. C.** — Some observers here have predicted that test cases might result from what they term "parochial school support" through the Administration's war on poverty.

Under the provisions of the Economic Opportunity Act of 1964 (the anti-poverty bill) some parochial school children will receive aid since the "community action" provision says Federal funds can be channeled through any agency that offers on a public basis special remedial aid to low income individuals or families.

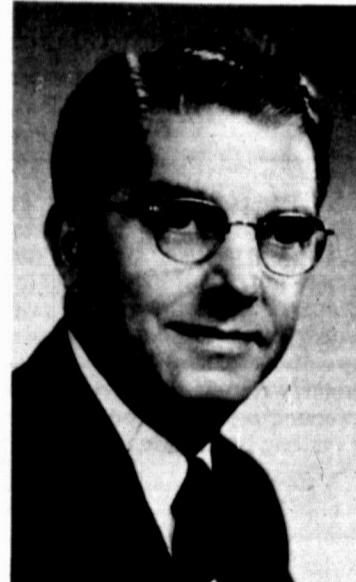
The Economic Opportunity Act of 1964, passed by Congress to implement the war against poverty, bans use of funds for general educational purposes, religious instruction, proselytization, or worship services. However,

the law permits use of funds for instruction in "remedial and other non-curricular subjects," and the use of parochial school facilities to carry out this provision. Such instructions are not limited to after-school hours but may be given during the regular school day.

A New Haven, Conn., parochial school involved is receiving \$29,810 in Federal grants to assist in fighting poverty through "community action" efforts.

"The word 'remedial' in front of reading, writing, or arithmetic will not make legal what is expressly forbidden in the law," one Washington observer commented. "Most Americans will regard such aid as an infringement of religious liberty and church-state separation."

## GREENWOOD PASTOR RETIRES



Dr. Jewel H. Kyzar

Dr. Jewel H. Kyzar, pastor of First Church, Greenwood, for the past 18 years, has submitted his resignation and announced that he is retiring

from full-time pastoral duties. The resignation is effective April 30.

Dr. Kyzar announced his resignation on the 40th anniversary of his first pastorate.

In submitting his resignation, Dr. Kyzar, who will be 62 years old next month, told his congregation he and Mrs. Kyzar will make their home in Bude, in Franklin County.

A native of Lincoln County, Dr. Kyzar has held pastorates in Lexington, Drew, Laurens, S.C., and Greenwood. As a student he pastored churches in Lincoln and Franklin counties.

### Mississippi College

He is a graduate of Mississippi College and Southern Seminary. Dr. Kyzar received an honorary doctor's degree from Mississippi College in 1949.

Dr. Kyzar accepted the pastorate of First Church, Green-

wood, on April 11, 1947.

Under Dr. Kyzar's leadership, First Church sponsored the organization of North Greenwood Church in 1955, with about 375 First Church members moving memberships to the new church.

In addition, First Church contributed approximately \$75,000 to the North Greenwood construction fund.

In 1963 dedicatory services were held at First Church for a new 30,000-foot, \$300,000 educational building.

Present church membership is about 1,300 and the present value of church property is about \$775,000.

Members have this year subscribed the largest budget in the history of the church and 75 new members were added to the church roll during a one-week revival in January.

Dr. M. L. Flynt of Meridian led the invocation. After the group had eaten a steak dinner, the Choraleettes sang.

Dr. Beverly Tinnin of Meridian then recognized Dr. Compere who introduced those present. Mrs. Elton Moore, secretary to the pres-

ident, read a congratulatory letter to the honorees from their children—Mr. and Mrs. Clayton Boyd of Burleson, Tex.; W. L. Compere, Jr. of Dallas, Tex.; and Rev. and Mrs. John S. Compere of Winston-Salem, N. C.

Expressing appreciation to Dr. Compere for different groups were Rev. Estus Mason, pastor of First Church, Crystal Springs, retiring chairman of the board of trustees, representing the trustees; Dr. R. J. Reynolds, who represented the city of Newton; Robert Ragland, a student who spoke of the respect held by the student body; and Dean Herman Bryant, who represented the staff and faculty. Horace Heddick of Laurel, who served for 18 years as a trustee, reminisced and reported on the statistical growth of the college in the 10-year period.

Mr. Bryant presented a silver service to Dr. and Mrs. Compere on behalf of the faculty and staff. Dr. Tinnin presented matching pieces to the service, candelabra and a compote, from the trustees.

Dr. Fuller B. Saunders, pastor of Woodland Hills Church, Jackson, pronounced the benediction.

**THERMAN V. BRYANT**, dean of Clarke College; Mrs. W. L. Compere, Dr. W. L. Compere, president and Dr. Beverly Tinnin, pastor of First Church, Meridian, and newly elected president of Clarke College Board of Trustees

## Comperes Honored On 10th Anniversary At Clarke

Dr. and Mrs. W. L. Compere were honored by the Clarke Memorial College Board of Trustees, the faculty and the staff on Thursday night, Feb. 4, at a banquet commemorating Dr. Compere's tenth anniversary as president of the college.

wood, on April 11, 1947.

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### FMB

Dr. Kyzar was a member of the Southern Baptist Convention's Foreign Missions Board from 1950 through 1958 and is presently a member of the Board of Trustees of Blue Mountain College.

He served for three years as a member of the Mississippi Baptist Convention Order of Business Committee and was chairman of that group for two years.

Dr. Kyzar has served on various other convention committees in both Mississippi and South Carolina.

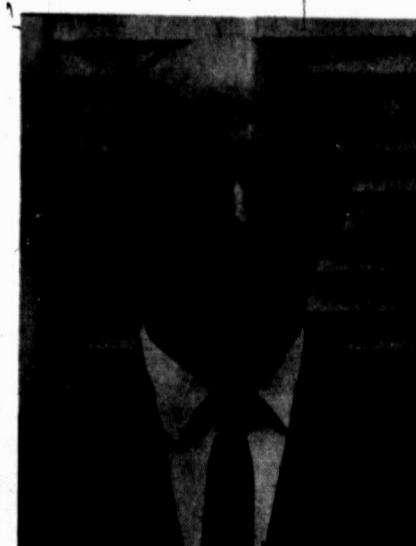
He announced that while he is retired from duty as a pastor he will continue to preach as opportunities are presented.

"Those who have themselves been denied some love, can understandably, find it harder to love than to hate."

# CHILD DEVELOPMENT CONFERENCES

## SOUTHERN AREA

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Mercer University

#### NURSERY



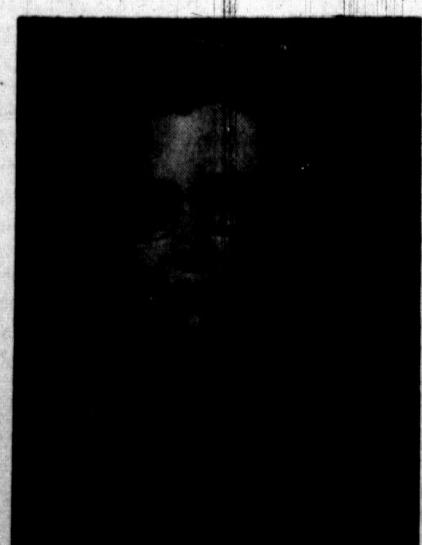
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Southeastern Seminary

#### BEGINNER



POLLY HARGIS DILLARD  
Louisville, Kentucky

#### PRIMARY



DR. ANN BRADFORD  
Southwestern Seminary

#### ★ Bring Sack Lunch

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#### ★ Pastors, Educational Directors, Music Directors, General Church Officers. All Church leadership who work with Nursery, Beginner, Primary children, and parents will want to attend.

#### ★ Equipment Display

#### ★ Promoted by Sunday School, Training Union, Music Departments and Woman's Missionary Union of the Mississippi Baptist Convention Board.

#### MARCH 1

Biloxi  
First Baptist Church  
3:30 — 9:00

#### MARCH 2

Hattiesburg  
Main Street Baptist Church  
3:30 — 9:00

#### MARCH 3

Jackson  
First Baptist Church  
9:30 — 3:00

#### MARCH 4

Meridian  
Fifteenth Avenue Baptist Church  
3:30 — 9:00

#### MARCH 5

Brookhaven  
First Baptist Church  
3:30 — 9:00

For ALL INTERESTED in the NURSERY, BEGINNER and PRIMARY CHILD

Thursday, February 25, 1965

THE BAPTIST RECORD 3

## THE EDITORIAL PAGE

Thursday, February 25, 1965

**The Baptist Record**Largest Circulation of Any Newspaper  
Of Any Kind In Mississippi

JOE T. ODLE, Editor

**A Needed Change Of Policy**

Southern Baptists need to consider changing a policy which is depriving the convention of reservoirs of its finest leadership.

We refer to the fact that ex-presidents of the convention, all too often, are being relegated to the shelf of denominational non-use.

This imply means that men, who through their service to the denomination, have had the broadest opportunity to become acquainted with its people, its program and its problems, usually are given little chance to use that knowledge, once their presidential term is over.

We certainly do not think that there is a deliberate plan to do this. Nevertheless, in actual experience it is working that way. There are now nine living ex-presidents of the convention. A hurried survey of lists of boards, commissions and committees of the convention, reveals only two of them now serving the denomination through one of these agencies.

An example of how this can happen is revealed by the fact that if a man is serving on the executive committee and is elected president of the convention, he automatically is a member of the executive committee during his tenure of office, but his state membership is filled by someone else. The result is that when his tenure of office as president is over, his service on the executive committee also is over, and that at the very time when experience has made it possible for him to render his most valuable service.

This does not mean that there are not other good men and women to serve in these places of leadership, or that the men who are elected as president of the body are indispensable. They are not, of course,

but is it wise for the convention to cast aside men just when they have reached the peak of usefulness to the convention?

The problem is to become even more serious now, when the service of the president is limited to one year. Are we going to put some of our finest men, one each year, on the shelf of denominational non-use?

Could not this cause some of our most capable men to feel that they could best serve the denomination by refusing to allow their names to be placed in nomination for the presidential office?

Editor John Hurt discusses this problem in a current issue of the Christian Index (Ga.) and suggests that one solution might be "for the convention to create executive committee membership for man as he retires from the presidency. He could automatically have a three-year membership on the executive committee and be eligible, as are other members, for re-election for a second term."

Such action would preserve for the convention some of its finest leadership, leadership which does not need to be lost in these times of difficult problems and tremendous opportunities.

**GUEST EDITORIAL****A Baptist Editor's Responsibility**By E. S. JAMES, Editor  
Texas Baptist Standard

When all the records are tabulated at the end of time it will probably be revealed that no single agency has influenced the thinking of Baptists quite so much as the denominational papers. Since this is true it is frightening to think of the responsibility that rests on those who determine their contents. No sane person would seek to burden himself with the obligations involved in the task; but if papers are to be edited someone has to dedicate himself to the work and do the best he can to do it as it ought to be done.

No man in his own strength is capable of editing a Christian magazine, and no man is wise enough to make the right decision every time; but, like other Christians, the editors have access to the promise to

divine direction in their work. If they can recognize that direction when it is sent and if they really seek to do what they feel God would have them do, then they, too, can lie down at night and with a conviction that they serve the Lord effectively.

When the Baptist editor defends a principle which he knows to be right, he probably derives as much satisfaction from it as does the pastor who knows he has preached the truth from the pulpit. When he sees an error and condemns it, he probably feels no more guilty of having done wrong than does the preacher who has delivered a message on judgment or hell. Some things need to be said, and there are times when they can be said more effectively by the editor of a Christian publication than by any other person on earth. If he chooses to ignore a wrong in the churches or the denomination than he is not true to himself and his assignment. If he elects to discuss the wrong, those responsible for the wrong won't be happy.

Making people happy is not the primary objective of responsible publications. If it were so every page would be covered with pictures and names, for most persons have a peculiar pride in their own. The purpose of a paper is to find out what is going on, report it, probe it, analyze it, and interpret it to the readers without bias or prejudice. To do that is no little task for the secular or the religious paper, but with the latter there is the dual responsibility of dealing with issues and with the destiny of souls.

No Baptist Editor is beyond criticism, nor should he seek to be. Should he ever claim that status he ought to quit his post, for at no time are all church members agreed on any issue. The approbation of some persons should be regarded as a rebuke, and the condemnation of some might well be regarded as a compliment.

During the last 10 years we have become fairly well acquainted with the Southern Baptist editors, and it is evident to us that as a group they are Christian gentlemen dedicated to their work. They are sound in the faith, and they are solid in their convictions. They are men of ability and men of courage. Not one of them would think of himself as the best qualified man to edit his paper, but so long as the responsibility is imposed on him each of them will likely be found doing what he believes to be right 365 days out of each year.



Christians the world over have always looked to God for leadership. As Christian students facing the present world situation, we must keep our eyes lifted unto God now more than ever before. The present difficulties in race relations, their effect on us as Christian students and on our world, make it imperative for us to keep our eyes, minds, and hearts in tune with God so that we may do his will.—John Jeffers Jr., recent graduate of Auburn (Ala.) University. "Confronting Our On-Campus Responsibilities" in "The Baptist Student," February 1965.

Men have tremendous powers to know, progress, respond, even transcend their own past limitations. Those who transcend, however, are not the ones who lunge here and there in random spastic movement, but those of us who sit down in front of the facts long enough to let them warm our hearts, penetrate our skulls, and flex our muscles.—R. Lofton Hudson, director of counseling of the Midwest Christian Counseling Center, Kansas City, Mo. "Don't Go Off on Tangents" in "The Baptist Student," February 1965.

A BRONZE PLAQUE to serve as a "constant reminder" to the USSR of the plight of some 3,000,000 Jews in Russia has been unveiled on the facade of a synagogue across the street from the Soviet Mission to the United States. To be lighted day and night, the plaque reads: "Hear the Cry of the Oppressed (Psalm 102)—The Jewish Community in the Soviet Union." It is affixed to the wall of the synagogue of the Congregation Zichron Ephraim.

One may walk over the highest mountain—one step at a time.—Wanamaker.

If thou faint in the day of adversity, thy strength is small.—Proverbs: Old Testament.

To conquer fear and worry, keep busy!—Dale Carnegie.

**Calendar of Prayer**

(This list is not compiled according to birthdays.)

March 1—Bennie T. Warren, Baptist student director, Perkins Junior College; Clarice Mooney, staff, Mississippi College.

March 2—Mrs. W. L. Carpenter, WMU president, District V; George F. Lee, superintendent of missions, Lawrence-Marion-Walthal Counties.

March 3—Mrs. Minnie James, Baptist Book Store; P. W. Beatty, Clarke College faculty.

March 4—Mrs. Nancy Dunford, faculty, Carey College; James Elrod, administrative assistant, Baptist Hospital.

March 5—Mrs. T. J. Temple, Baptist Building; Zadeen Walton, Baptist Building.

March 6—Ola Barnett, staff, Children's Village; Erlene McIntyre, staff, Children's Village.

March 7—Mrs. Sallie Lou Ratliff, faculty, Blue Mountain College; S. S. Sargent, faculty, Blue Mountain College.

**The Baptist Record**Joe T. Odle Editor  
Joe Abrams Associate Editor  
Anne McWilliams Ed. Asst.  
Mrs. Eunice J. Campbell Business Manager

Official Journal of The MISSISSIPPI BAPTIST CONVENTION BOARD

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Baptist Record Advisory Committee: Tom W. Dunlap, Natchez; Johnny L. Taylor, Canton; Estus Mason, Crystal Springs; and George H. Keith, Carthage.

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**PAGES  
FROM THE PAST**

by J. L. Boyd

60 Years Ago

Pastor W. E. Farr, ministerial student at Mississippi College, tells of the beautiful new church house at Oakley going "up in smoke." It lacked a little of being ready to be used for worship. However, it had been a few days before insured for one thousand dollars, which enabled the small band to begin again to have a place of worship.

50 Years Ago

William M. Whittington reports a very successful revival meeting in the Baptist Church of Greenwood in which Pastor W. C. Tyree did the preaching. It resulted in 26 additions to the membership, fourteen of them for baptism.

The Ocean Springs church by using the newly purchased Associational Tent enjoyed one of the greatest spiritual awakenings ever to be experienced on the Gulf Coast. Pastor N. R. Stone and wife of the Moss Point church led in the services, assisted by Singer O. N. Harrington of Wiggins. The people came to the services in such numbers that extra chairs had to be borrowed from the Presbyterian church, Masonic Lodge, Freeman's Hall, Moving Picture Show, hotels, etc., and yet from 50 to 100 persons every night could not be seated. Visible results of the meeting: "too numerous to mention." About 80 professions of faith were listed. Pastor W. D. Mathis, reporting.

40 Years Ago

Pastor W. O. Carter tells of the great revival meeting with his church at Waynesboro from which the church had 46 accessions, 40 of them by baptism. He did the preaching, being assisted by W. W. Grafton of Clarke Memorial College leading the song services.

The Springfield Church, Scott County, closed a five-day meeting with twenty-five additions by baptism in which Pastor Wade Smith was assisted by W. O. Carter doing the preaching.

**800,000 Hymnals  
Distributed In  
One Year**

NASHVILLE—The Sunday School Board distributed over 800,000 hymnals and songbooks during the fiscal year beginning Oct. 1, 1963 and ending Sept. 30, 1964.

The Broadman Press hymnal "Christian Praise," round note and shaped note editions, was released in January 1964. Distribution of the hymnal from then through Sept. 30 was 103,634 copies.

Experience is the name everyone gives for his mistakes.—Oscar Wilcox

**INCREASED  
EDUCATIONAL  
PROGRAMS  
WILL HELP  
IMMENSELY, BUT...**



**MAY WE REMEMBER:  
...WHERE THE SPIRIT OF  
THE LORD IS, THERE  
IS LIBERTY—2 COR. 3:17**

**Newest In Books****BIBLE TRUTH IN PERSON** by Fred M. Wood (Broadman, 126 pp.)

Character sketches of Abraham, Joseph, David, Elijah, the prodigal son, the rich young ruler, and Peter. This Broadman Readers Plan selection, written by a Memphis pastor, shows that the men in Bible personalities had real problems and hopes, just as men do today. Clearly shown, too, is the strength of the Spirit for aiding in life fulfillment, in Bible days and now. A chapter on Jesus, "the One whose life is a path to follow," climaxes the book.

**THE PILGRIMAGE OF CHRISTIANITY** by Pope A. Duncan (Broadman, 128 pp.)

A readable survey of Christian history, from the time of the Apostles to the present. A Broadman Readers Plan selection. The writer is Dean of Brunswick College, Brunswick, Georgia.

**COME, LET US WORSHIP** by J. Winston Pearce (Broadman, 127 pp.)

Dr. Pearce, professor at Golden Gate Seminary, presents a study of private, family, and public worship outlines, techniques, and methods. A Broadman Readers

Plan selection, this book is an excellent help for those who desire more meaningful worship experiences.

**THE CHRISTIAN YEAR, VOLUME I, SERMONS OF THE FATHERS** edited by George W. Forell (Nelson, 349 pp., \$6.50)

The editor has gathered portions of sermons from great preachers of the past to fit with each Sunday of the Christian year as used in liturgical churches. The first volume includes messages for use from Advent to Pentecost. Under each Sunday, the editor has included three to five messages from great preachers of the past, such as Chrysostom, Luther, Calvin, Brooks, and many others. While the book will not have the value for Baptists that it might have for others, there is still much fine homiletical material gathered here.

**PLAY BALL!** by James C. Hefley (Zondervan, 127 pp., \$2.95)

Stories of sixteen V.I.P.'s in the athletic world, all true stories of faith in action. The author says his purpose was to "confront the younger generation with the challenge and adventure of following Christ."

**SOURCEBOOK OF 500 ILLUSTRATIONS** by Robert G. Lee (Zondervan, 218 pp., \$3.95)

Dr. Lee has published a number of books of illustrations. This is the largest, and, we believe, the best. Few men have lived who can find richer spiritual truth in the events occurring daily in the life of the world. From newspapers, from magazines, from books and other sources, Dr. Lee gleans these rich materials, and here has brought hundreds of them together, so that they may be used by preachers, teachers and other speakers. This is not tired old material rehashed. It is fresh, up to the minute and aptly useable in our times. The materials are wisely classified and carefully indexed.

**THE MASTER PLAN OF EVANGELISM** by Robert E. Coleman (Revel, 126 pp., paper \$1.00, cloth \$2.95)

A Methodist professor of evangelism in one of Methodism's most evangelistic institutions studies Christ's plan of training the twelve and others for evangelistic work, and the application of that plan to our day.

A family book of daily devotions using great scripture passages and bringing a one-page study of each text or scripture portion. Each study ends with a series of questions on what the passage has said, and a suggested prayer. Should be most helpful as a new approach in plans for the family altar.

**GLAD MOMENTS WITH GOD** by Martin T. Simon (Zondervan, 370 pp., \$3.95)

A family book of daily devotions using great scripture passages and bringing a one-page study of each text or scripture portion. Each study ends with a series of questions on what the passage has said, and a suggested prayer. Should be most helpful as a new approach in plans for the family altar.

**THE MILLENNIUM BIBLE** by William Edward Biederwolf (Baker, 728 pp., \$5.95)

A new edition of a valuable book which first appeared forty years ago. An exhaustive study of every word, verse, chapter and book in the Bible which deals with the second coming of Christ. Quotes from hundreds of authorities, and as each verse or section is studied, various interpreters' thoughts are presented. The author compares these interpretations and gives what he believes is the correct one. The author compares these interpretations and gives what he believes is the correct one. The maps are especially prepared for this volume and present the action in clear detail. Nowhere will one find a more complete one volume presentation of this tragic period than is found in this book. It will find an important place both on home reading shelves and in libraries.

**THE AMERICAN HERITAGE HISTORY OF WORLD WAR I** by S. L. A. Marshall (American Heritage—Simon and Schuster, 384 large pp., 314 pictures, 27 maps)

A comprehensive, authoritative history of the first World War. Stars with explanation of the backgrounds which led to war, and then traces the step by step progress of the conflict. The author reveals the international power moves, the political involvements and other matters which complicated the terrible conflagration. The book is well written, thoroughly covers the field without being exhaustive, and presents much splendid background material needed to understand the war. Many of the pictures are used for the first time and large numbers of them are in color. The maps are especially prepared for this volume and present the action in clear detail. Nowhere will one find a more complete one volume presentation of this tragic period than is found in this book. It will find an important place both on home reading shelves and in libraries.

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## YOURS FOR MORE TITHERS

**By A. A. Kitchings, Clinton**  
In the long years of my Christian life I have felt the chastening hand of God because of my own resistance to His will.

Many have been the Christians whom I have seen chastened because when they knew the Lord's will they refused to do it. It works that way. "Whom the Lord loveth He chasteneth, and scoures every son whom He receives."

Some Christians seem to want His chastening because they persevere in the same old way of living. It never occurs to them that God is "whipping" them for refusing to do His will.

A multitude of reasons or causes of God's chastening could be mentioned, but the most common of my observations are unforgiveness, non-church attendance, and refusal to pay God His tithe.

### Most Dangerous

Of these three offenses against God, the failure to pay God His tithe is the most dangerous. No, that is not right, because if we forgive not men their trespasses, neither will the Father forgive our trespasses.

But, in the third chapter of Malachi, God says, "Ye are cursed with a curse." Why? Because they had robbed Him of His tithe.

In my years as a pastor, I have seen hosts of Baptists suffering the curse of God because they refused to give Him His tithe.

Could I tell them the reason for their misfortune? Of course not. But some have held a self-examination, just as I did when I began tithing and decided to accept God's challenge, given in

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**HEDERMAN-GUNTER RESIDENTS** — Not many college students get to live in residence halls bearing their names, but the two lovely Mississippi College coeds pictured above have that privilege. Jan Hederman (right) of Jackson and Peggy Gunter of Marks live in Hederman-Gunter Hall, a residence named for their families. (M. C. Photo)

## For COLDS take 666

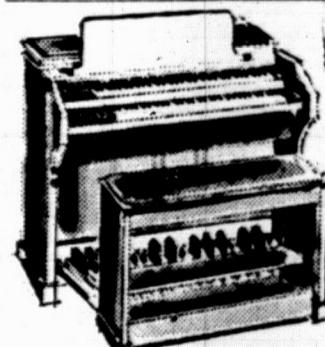
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Thursday, February 25, 1965

THE BAPTIST RECORD 5

# To The Commissar Of Religion

**By GAYLORD BRILEY**  
Director of Publicity Protestants and Other  
Americans United, Washington, D. C.

Note: This "satirical look at church-state involvements" appeared in *Liberty Magazine*. Author Briley avowed, "This strange document alleges to be the secret report of a spy charged with promoting Communism in American churches. It was reportedly found in a hollowed-out Bible pucked up on the street near an Iron Curtain embassy in Washington." Fiction? Of course — but so effective that the Record wanted to share it with its readers.

Intelligence Section  
People's Commissariat of Religion

### COMRADES:

My recent trip across the United States has shed light in our failure to capture American churches for our socialist world struggle.

Our approach has been wrong. In our unsuccessful attempt to infiltrate the clergy, we have been hitting at their point of greatest strength, not weakness. I blame it on that incomplete American revolution of 1776, following which they tried to avoid church-state problems by making churches independent of the state. Thrown out early to shift for themselves, American churches learned to survive without tax support. As a result, many today are strong and vigorous.

We can only wish that U. S. churches were like those in the Old World, where churches traditionally allied themselves with the state, together often oppressing the masses. Even mild attempts at reform always founded on the rock of church-state union. Change could only come through violent revolution.

(These simple Americans have never understood the political advantage of tying religion to the purse strings of the state. They have not observed how even our atheist regimes keep ministers of religion on the public payroll. Religionists have a way of falling into line when they find that to exist their church must look to the state and not their God!)

However, I have learned of a hopeful new development which if encouraged, may yet turn whole denominations into useful instruments of the workers' revolution. Many churches now accept tax money for their sectarian institutions! Even some of the loudest declaimers of church-state separation!

They are well on the way to identifying the goals of their religion with those of the state — which is a good first step toward stripping religion of its supernatural claims. Many bullets are saved this way. They are on the path which leads to that red-letter day when their houses of worship are turned into antireligious museums.

Eventually these churches will find themselves married to the state and saying, "Whither thou goest, I will go." (Pardon the scripture Comrades, I use it in a good cause.) And go they shall. When one falls, so will the other. During good times the masses may tolerate rich clerics getting fat at the public treasury. But when there is war, or depression, or rebellion against high taxes, the people will see such religion for what it is. This will make our task easier. Robbed of power over men's lives, the churches will offer no serious obstacle to the establishment of our People's Republic.

In saboteur school they taught us how one well-placed bomb can destroy a wall. Comrades, believe it or not, these people have put a time bomb under their ancient wall of church-state separation! We did not have to pay an agent to do this for us. Their own church leaders are getting money for these suicidal efforts from their capitalist government. And they are doing it in the name of religion!

## Just Why The Sunday School Drop-Out?

**By H. J. Rushing, Pastor**

**Immanuel, Vicksburg**

Through the years I have served as a pastor in practically every size church situation, from the mission point of a few members to the city pastorate of a thousand or more. The problems I have encountered in these different churches are many; however, one which is increasing in magnitude, and is a particular concern of mine, is that of the Sunday school drop-out.

From consistent attendance and regular participation, I have seen so many desert the church, forsake its organizations, and become lost to its activities almost overnight. There must be some reasons for this.

It is evident that some continue in Sunday school so long as parents carry them, or they feel that because it is the expected thing they will put in an appearance at the expected time. These may often profess

"Empty Plate"

Others are offered an

"empty plate" when they do

attend and therefore, being unfed and unhelped, they look for satisfaction elsewhere and are lost to the church.

(There may be more indicated by the empty plate experience recorded in Luke 11:



**ALL THINGS** to all people. Recreation, child care, and whatever would be a means of expressing interest in people, home missionaries use these to win and enlist lost people. Once a year you have the privilege of doubling your support of home missions by giving to the Annie Armstrong Offering for Home Missions. (Home Board Photo)

(If there were a devil, he could not have planned it better himself!)

Some of the programs under which the American Government is in partnership with religion are these: aid to church colleges, grants to church hospitals, valuable grants of land in urban renewal projects, and large donations of surplus Federal lands and buildings.

Since a new college aid bill passed Congress, authorizing tax funds for the teaching of nonreligious subjects only, it is surprising to me how unreligious some of the church colleges claim to be. Traditionally they have been supported by the faithful who have been led to believe that the only reason their college exists is to teach everything with a special religious emphasis. If the curriculum is really so devoid of religious content, things may be better for us than we have thought.

So far, the boldest blending of church and state has taken place in cities where homes to an agency, which demolishes the buildings and sells the cleared-off sites to favored "buyers" — including many church institutions. This is called "urban renewal" in public and "boodle" in private. (For being a capitalist country, the Government is not very smart. Instead of selling this property for a profit, it always sells it at a loss.)

I see little to stop the trend to church dependence on tax revenues for social, educational, and religious works. While there is always the chance of what some churchmen call a "revival" upsetting things, I think the possibility is remote.

Still, if the laymen in these churches ever discover how deeply committed some of their leaders are to pocketbook alliance with the state, there might be such a revolution as would do your hearts good to see, comrades — were it not confined to pulpit and pews.

I judge the greatest danger to our plan to be publicity which might anger taxpayers by revealing how foolishly trustful Uncle Sam becomes when dealing with churches.

Publicity of this sort, while bad for the churches, is actually worse for us. It might cause taxpayers to turn off the flow of funds with which American churches are debauching themselves. We need to encourage the suicide of "spiritual" religion by getting the churches to mind earthly things. As a matter of policy, therefore, we should counteract all publicity that would call attention to the growing dependence of church programs on state financing.

If a church-state debate threatens to get national publicity, we must divert public attention by setting up, say, spontaneous ink-bottle-throwing demonstrations against U. S. embassies in South America. This will get on the front pages and bury church news inside.

On another matter, comrades, I note that you wish my opinion of the recent Supreme Court ruling on compulsory religious practices in the public schools. My full analysis will come with the next courier. Meantime, view it as a setback for us. The Court threw back on home and church the responsibility for religious training of children. Unfortunately, this is where such training is most effective.

Had the Supreme Court left well enough alone, daily inoculations of watered-down lowest-common-denominator public school religions could have immunized much of the rising generation to that wholehearted belief in God that has been so troublesome to us. As it is, we may have to spend considerable time to re-educate any religious people who survive the revolution they are letting their churches help bring about.

COMRADE DEMAS

class members and teacher of the beginning of the drop-out experience? To detect its beginning is to have opportunity to do something about it while yet there is time.

### Substitute

It just may be that some become drop-outs because they come to study the Bible and are offered something else instead. To be offered a lecture on vocation, sports, or the party of the night before when what is desired is light from the Word — a "Thus saith the Lord" — that will help in facing all everyday problems.

It is an insult to the intelligence of our people, young or old, when in church and Sunday school we offer them a substitute for the Bible. They know that we claim it to be the textbook of the church and a word from our Lord, so they lose respect for us when we offer them substitutes rather than the thing they really need. We must recognize that our Bible is pertinent in a way today as never before and then present this pertinent Bible with direct references to problems of life.

Welcome

At least on one occasion, the Apostle Paul was perhaps kept for the church by a handshake and such a welcome as we see in Galatians 2:9. Acceptance rather than toleration for the sake of numbers and records, is the ounce of prevention needed to retain drop-outs that is far better than pounds of remedy that may be prescribed for their re-enlistment. To want them as percentage points is one thing but to accept them as personalities to whom we are to minister in the name of the Lord is yet another. We may enrol them, but do they ever really become members of the class? Is there any consciousness on the part of the

Finally, the important question must be asked. Are they saved? If not, then we have our answer as to why they are drop-outs. The teacher with an open Bible and a salvation experience has the answer to our problem.

Do we really give them something when they come or do we set empty plates before them? This is a problem for the superintendent, department superintendent, and the teacher.

Earnest commitment, prayerful planning, and constant study will assure a filled plate of the needed diet every Sunday and the potential drop-outs will keep coming for more.

## HMB Studies Help

ATLANTA (BP)—The home mission board of the Southern Baptist Convention approved a ten-month, \$10,000 study to determine needs and guidelines for a national ministry to the ex-prisoner.

Harold Stubblefield of Donelson, Tenn., chaplain at the Clover Bottom Hospital and school, was employed to make the study.

"More than 100,000 prisoners are released from state and federal prisons annually," L. W. Crews of Atlanta told the mission agency in asking for the study.

"More than a third of them return to prison. These prisoners and their families receive little assistance from the churches, and in a preliminary survey we found no national ministry by a religious group," he said.

Crews, director of juvenile rehabilitation for the mission agency, served as chairman of a committee which studied the attitude and role of the church in helping the released offender and recommended the detailed study.

Prison officials have asked for more church relatedness in prisoner rehabilitation. One said 75 per cent of those in his state's penal system have had a church connection.

According to James V. Bennett of Washington, director of the federal bureau of prisons, "One of the places where the rehabilitation processes break down is at the point of relating the offender to the church when he returns to the community."

**To Use Interviews**

Stubblefield will use interviews, questionnaires, and group conferences in his study.

Objectives of the study will be to discover the needs of the offender and his family, their attitudes toward the church, and relationships to the church, and the most effective ways the churches and associations can assist in the rehabilitation of the offender.

The Paducah, Ky. native has degrees from Murray State College in Murray, Ky., Southern Baptist Theological Seminary in Louisville, and the Institute of Religion in Houston.

He has served the Clover Bottom Hospital the past four and a half years, and for five years was pastor of Lamasco Baptist Church in Lamasco, Kentucky.

Stubblefield is the author of "The Church's Ministry in Mental Retardation," recently published by Broadman Press.

## Baptist Hour Sermons Look Toward Easter

"Words Of Life From A Cross Of Death" is the theme of eight Baptist Hour messages to be preached by Dr. Herschel H. Hobbs each week beginning February 28 and continuing through Easter Sunday.

Taking his texts from the gospels of Matthew, Luke and John, "The Baptist Hour" preacher will speak on the words of Jesus from the cross:

"A Word of Forgiveness," February 28; "A Word of Assurance," March 7; "A Word of Love," March 14; "A Word of Agony," March 21; "A Word of Victory," March 28; "A Word of Completion," April 4; "A Word of Commitment," April 11; and "A Word of Joy," April 18.

Dr. Hobbs is pastor of the First Baptist Church of Oklahoma City. He is in his seventh year as speaker on this radio program.



DR. WAYNE DEHONEY spoke on Feb. 10 at First Church, Gulfport. His was the first visit of a Southern Baptist Convention President in the history of the church. Pictured, left to right is Kenneth Trinkle, Minister of Education; Dr. Dehoney; Dr. W. G. Tanner, pastor; and Joe Fall, deacon chairman.



DR. AND MRS. CLIFTON J. ALLEN, at left, pause for a moment of refreshment during the Faculty-Staff Tea given in their honor on the William Carey College campus. Mrs. J. Ralph Noonkester, wife of Carey's president, right, joined her husband in entertaining the couple who came to the campus as inspirational speakers for Spiritual Emphasis Week. Mrs. Jewel Conniff, director of Baptist Student Union affairs is seated at the tea table.

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## MEN'S DAY AT BLUE LAKE

The Blue Lake Church, Quitman County, observed Baptist Men's Day January 24, with 13 rededications and four additions to the church (three by letter and one on profession of faith.) Three men of the church filled the pulpit.

Rev. C. W. Sullivan is the pastor.

"WHEN IT comes to gossip or slander, don't buy any long-playing record until you have listened to both sides."

teacher. Jerry graduated from Mississippi College last spring and is now employed at Deposit Guaranty Bank and Trust Company in Jackson. He plans to enter Southwestern Seminary this fall.

Hosey, a January graduate of Mississippi College, transferred to the Clinton school from Clarke College. He is married and the father of two children.

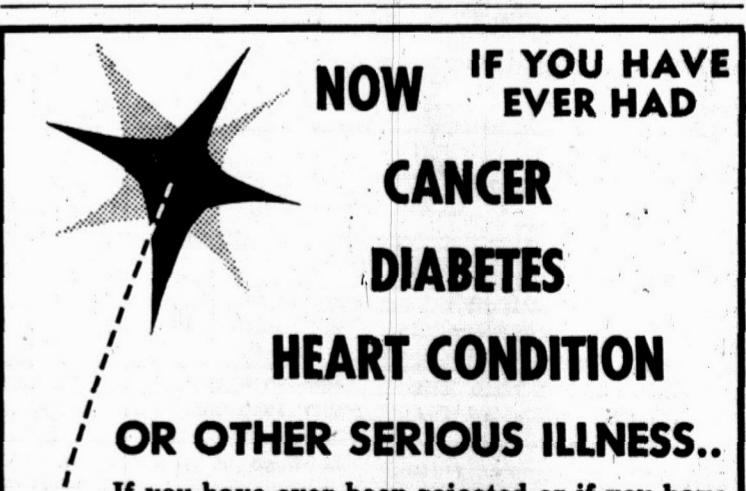
At the ordination service for Rankin, his father led in the invocation, and the BSU choir and Rusty McIntire furnished special music. Rev. Caby Byrne, who was BSU secretary during most of Rankin's college years, read the scripture while the present BSU secretary, Rev. Bradley Pope, led in the ordination prayer. Two of his professors participated. Dr. E. R. Pinson presenting the Bible and Dr. Joe Cooper leading the benediction. The sermon was by the pastor, Dr. Russell McIntire. Rev. Dewey Merritt, missionary to Nigeria, gave the charge to the candidate.

For Hosey, his major professor, Rev. E. L. Douglas, read the scripture. Dr. McIntire presented the Bible, and Dr. John F. Carter of Clarke College gave the charge to the candidate. Two members of the Melrose Church took part, Deacon James Van Devere leading the ordination prayer, and Miss Kae Keates presenting special music.

## SOCIAL WORKERS NEEDED

### Kentucky Baptist Board Of Child Care

Resident Director of Social Service for Glen Dale Children's Home. MSW required. Also, caseworkers for Pine Crest Children's Home. BA required. Salaries above NASW recommendations. Contact Claud A. Turpin, 305 Evergreen Road, Middletown, Ky., giving work experience and education.



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# Christian Forgiveness

By Clifton J. Allen

Matthew 17:18

The disciples of Jesus had declared their faith that he was the Messiah of Israel and the Son of God. But their reaction to Jesus' open announcement of his coming death showed that they had much to learn about him. Taking Peter, James, and John, Jesus went up one of the slopes of Mount Hermon, and there he was transfigured. His transfiguration meant much to him, and it left on the three disciples an unforgettable impression of his majestic glory. At the base of the mountain, all the disciples were taught a lesson in faith as Jesus healed an epileptic boy. Following the return to Capernaum, Jesus taught further lessons about humility and true greatness, the awful danger of giving moral offenses to other persons, the way to deal with breaches in the Christian fellowship, and the obligation of Christians to practice unlimited forgiveness.

Christian forgiveness is not something elective; it is required. But the fact remains — Christian forgiveness is hard to practice. How can we achieve a forgiving spirit, regardless of the injury? If we measure up to Jesus'

standard, we must learn what he taught.

## The Lesson Explained DEALING WITH DIFFERENCES (vv. 15-17)

Jesus had warned about the deadly danger in causing someone to stumble in his moral life. Now Jesus instructs Christians about how to deal with differences, which will surely come. If one is wronged by a fellow Christian, he is to seek first of all to resolve the estrangement and effect reconciliation personally and privately. He will of course have to go to his brother without resentment and with a willingness to forgive. If this fails, the assistance of two or three fellow Christians is to be sought. Obviously, this effort should also be done without publicity. If this fails, as a last resort, the matter is to be taken to the church congregation. The matter of reconciliation between fellow Christians is so important that a church should do its utmost to resolve the difference. If this effort fails, the offending person is to be left alone—not hated or despised.

## A QUESTION ABOUT FORGIVENESS (vv. 21-22)

Jesus' teaching about how to treat a fellow Christian who has committed a trespass against another led Simon Peter, with typical impulsiveness, to ask a question. How many times must he forgive a brother who repeats his injury? Peter doubtless thought himself magnanimous to suggest seven times. The rabbis required three, never more. Jesus' reply was, "Until seventy times seven." We are not to count the times. To do so is to violate the very spirit of forgiveness. The only condition—as Jesus taught on another occasion (Luke 17:4)—is a repentant spirit. Even if the person who committed the wrong is not repentant, a Christian is to have a forgiving spirit.

## GOD'S FORGIVENESS AND OURS (vv. 23-35)

Jesus reinforced his teaching by giving a parable to set forth the extreme contrast between God's forgiveness and ours and by this to teach our obligation to forgive with sincerity. It is not necessary to retell the story. The meaning is obvious. God is the king. The Christian is God's servant. He has been

forgiven an unpayable debt of sin. Because of this, he ought to be forgiving toward others. Any injury to a Christian stands in contrast to sin against God as a debt, for example, of twenty dollars to a debt of ten million dollars. If God forgave us this much and cancelled our debt in full, surely we ought to forgive from the heart the offenses and injuries done against us.

## Truths to Live By

Christian forgiveness is not an elective matter. — Christ expects us to forgive, and commands us to forgive, because God has forgiven us. If we are not willing to forgive other persons, when they commit wrongs against us, we have no ground on which to ask God to forgive us our sins against him. It has been said, "God forgives only the forgiving." This means that the Christian is not free to forgive or not forgive: he must forgive if he is to be in harmonious relationships with the forgiving God.

**Forgiveness is an expression of Christlikeness.** — The glory of Jesus was perhaps never more manifest than in his attitude of Jesus was perhaps never more manifest than in his attitude toward his enemies. The Christian achieves the highest level of Christlikeness in striving to manifest the same kind of forgiving spirit. One must be willing to ignore insults and false accusations, ridicule, buffeting, and even brutal torture and be willing to forgive all such wrongs for the sake of Christ. One may be the recipient of false criticism, slurs, sarcasm, unfairness, angry accusations, and even violence. But the Christlike spirit calls for the willingness to be persecuted for righteousness' sake.

**The church must be an agent of reconciliation.** — The church's ministry of reconciliation—in addition to trying to bring persons into the blessed peace of redemption—must aim at breaking down barriers, relieving tensions, and resolving the enmities which divide men. Christlike love may be the only force to avert a revolution of barbarity and cruelty around the world.

**GOD'S FORGIVENESS AND OURS (vv. 23-35)**

The easiest way to crush your laurels is to lean on them.—Anonymous.



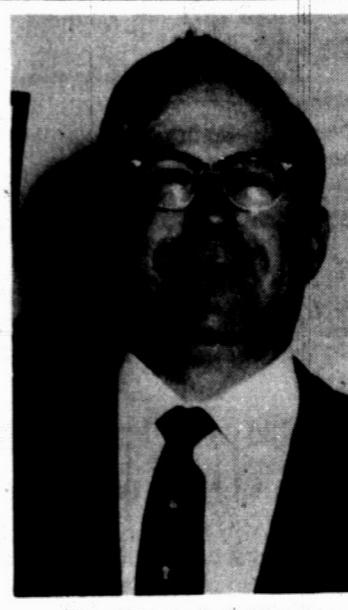
W. TRUETT MYERS (left), television consultant for Southern Baptists' Radio-TV Commission in Fort Worth, Tex., points to Lagos, Nigeria as one of the places on the African continent where the three-man film production team shown here will be working until April. John C. Stevens (right) is writer-producer, and Marty Young is cameraman. The trio began work on two documentary films on missions this week. The films will be used in Southern Baptists' television series for 1966.

## Sunday Reports

### Sunday School Attendance Training Union Attendance

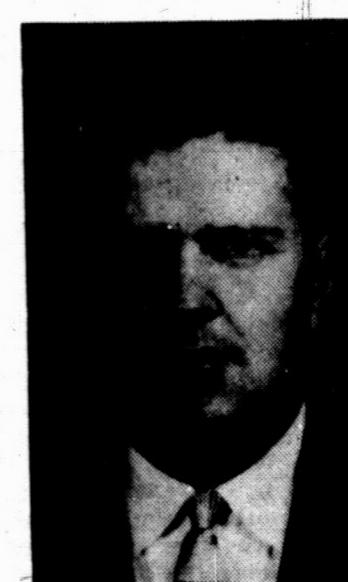
FEBRUARY 21, 1965

Amory, 1st	393	127
Belzoni, 1st	244	67
Biloxi, Emmanuel	293	97
Booneville, 1st	387	174
Brown	327	98
Cantonwood	50	38
Bruce, 1st	355	116
Brandon, 1st	442	183
Brookhaven, 1st	736	194
Carnation, Okolona,	862	257
Cottage, 1st	224	116
Clinton, Morrison Hgts.	309	164
Columbus, 1st	798	205
Crossland Springs:		
1st	501	175
Highland	189	62
Forest	367	118
Grenada, 1st	595	132
Greenwood, North	364	121
Gulfport, 1st	862	257
Gulfport, Grace Mem.	314	95
Man	282	141
Northward	30	21
Handsboro	387	142
Hattiesburg:		
Ridgecrest	122	69
Main Street	843	332
South Main Street	793	222
North Main	11	7
Wayside	38	33
First	641	220
Southside	105	46
Cold Spring	314	108
38th Avenue	263	162
Indianola, Second	269	138
Itta Bena, 1st	236	90
Jackson:		
Crestwood	304	139
First Chapel	30	26
Highland	365	158
Parkway	928	361
McLaurin Heights	271	153
Lakeview Mission	227	141
McDowell Road	1586	493
Brentmoor	1453	327
First	96	80
Raymond Road	279	96
Colonial Hgts.	306	122
Robinson Street	306	122
McWayne	307	142
Aala Woods	1053	375
Calvary	400	208
Mission	201	79
Laurel:		
First	517	165
Highland	443	192
Glade	197	101
Second Avenue	507	113
Main	381	
Mission	126	
Magnolia Street	447	178
Wildwood	305	104
Lexington, 1st	199	68
Long Beach, 1st	497	156
Mission	28	19
Louisville, East	122	73
McComb, Navilla	207	90
McComb, South	227	76
Merritt:		
Westwood	212	122
Collinsville	107	73
Russell	113	85
Fellowship	123	66
Calvary	507	176
Main	403	156
Fellow Survey	27	18
Pine Springs	5	
Midway	182	123
Eighth Avenue	175	95
Oakland Heights	284	143
Fifteenth Avenue	552	219
Poplar Springs	573	232
Morton, 1st	229	93
Mountain Creek		
(Rankin)	51	37
New Albany, Northside	185	63
Pascagoula, 1st	687	249
Main	656	
G. C. Nursing Home	12	
Martin Bluff	19	
Pearl	343	123
Crestview	175	140
Perman, 1st	566	185
Main	533	
Mission	33	
Pontotoc, W. Heights	274	76
Pontotoc, 1st	327	182
Quincy, 1st	327	116
Raisin, 1st	165	118
Ripley, 1st	293	90
Rosedale, 1st	157	65
Sandersville	179	95
Sand Hill (Jones)	74	45
Starkeville, 1st	939	398
Tupelo, Calvary	556	217
Union, 1st	333	96
Mission	58	33
Vicksburg:		
Bowmar Ave.	464	181
Triton	269	120
West Point, 1st	528	210



Dr. Howard Aultman

## Mantec Church Calls Pastor



Rev. Joe B. Walker

## Music In Worship

### Congregational Singing:

(b) Intelligent Singing

By Frances Waters

Both the Old and New Testaments admonish us to sing with the spirit and with the understanding also. (Ps. 47:7; I Cor. 14:15) Really intelligent singing will be spirited and enthusiastic but will not let its enthusiasm get out of bounds or become sentimental or secularized. When singing is done "decently and in order," it will be reverent, prayerful, purposeful singing, done for edifying. It is spiritual expression rather than physical excitement, and it is done to teach and admonish both ourselves (Eph. 5:17-21) and one another (Col. 3:16-17). Intelligent singing will be singing that has appropriateness and relevance befitting the worship of almighty God.

Intelligent singing will be honest to the intentions of the composer, and will not take liberties such as using long holds on unimportant words or otherwise sentimentalizing the composition. It means that the music director and choir will so conduct themselves that they will not distract from the flow of worship. To accomplish this end, the congregation will not demand the "bag of tricks" kind of song service which, as Dr. Wayne Oates says, is likely to "malform rather than transform" the worshippers.

## JEWISH, EPISCOPAL CHURCHES HELP BAPTISTS AFTER FIRE

DALLAS (BP) — After a roaring fire engulfed the attic and roof of Royal Lane Baptist Church here, a Jewish synagogue and an Episcopal church offered the use of their facilities while the Baptist church is repaired.

The fire caused damages estimated at \$100,000 by Pastor James Flaming. The loss was fully covered by insurance, the pastor added. Facilities of congregation Tiferet Israel and St. Luke's Episcopal Church were almost immediately offered for the baptist services.

Some Sunday School classes were scheduled at the Jewish Synagogue, and the Wednesday night prayer services, choir rehearsal and weekly family dinner were slated at the Episcopal church.

In addition, Sunday worship services were scheduled at the George B. Dealey Elementary School.

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SUNDAY SCHOOL SUPERINTENDENT E. E. BRIGHT of Immanuel Church, Hattiesburg, has awarded 11-year perfect attendance pins to three members of the same family — Mrs. C. B. Hamlet and her son and daughter, Buck and Saradel. In 1963, four members of this family received 10-year pins, including Rev. C. B. Hamlett, III, Immanuel pastor. But a broken hip caused Pastor Hamlet to break his Sunday school record.



CARL JONES, center, science senior from Mobile at Carey College shares a piece of good news with fellow science majors Carey Fuller (left) from St. Louis and Tommy McNeil from Pascagoula. Jones has just received word that he has been awarded a fellowship in biochemistry and physiology at the University of Mississippi. He will work toward the Ph.D. in this field at the University Medical School where another Carey graduate, Elvin Smith, recently was awarded a Ph.D. and is now serving on the faculty.

## LOSSES SEEN IN SOVIET 'RELIGIOUS FREEDOM'

LONDON (EP)—Franz Cardinal Koenig, Archbishop of Vienna, in an article for the London Times, said religious freedom has not increased in the Communist countries in recent years, and has been reduced in many cases.

"What Communism means by religious freedom is actually but a very limited kind of cultural freedom," he wrote.

## HISTORICALLY SPEAKING

By J. L. Boyd, Sr.

**III** The Board of Trustees prevailed on President Walter Hillman to share his time as part-time President of Mississippi College. A better arrangement could not have been made. Hillman was a great college administrator, as well as a shrewd business executive. The funds solicited in the North by Mrs. Hillman were claimed by the Hillmans. But he favored the college with a loan of \$7,000 at 10% interest to be paid by January 1, 1869. The balance was used for improvements of the property that had had rough treatment during the war.

But by 1873 Dr. Hillman had been paid in full all monies due him and he was released from the presidency with grateful commendations and an honorary degree of Doctor of Laws for the great things he had done for the College.

NAMELY: (1) Under his guidance hand and academical skill Mississippi College arose as from the dead.

(2) Old students returned and others came from various sections of the State, Arkansas and Louisiana, with a steady increase to 190 students.

## BMC Sponsors Vocations Week

February 8-13, Blue Mountain College observed Dedicated Vocations Week, which was sponsored by the Baptist Student Union, Gwen Howell, Pontotoc, President, Miss Margaret Eakin, Director.

Projecting the theme for the week, "ONE LIFE TO SPEND," were the following speakers:

Monday, "Youth Work," Mrs. Thurmond Prewitt, Director of Youth Activities, Memphis; Tuesday, "Seminary," Grady Nutt, Alumnae Secretary and Public Relations worker, Southern Seminary, Louisville, Ky.; Wednesday, "Journalism," Harry Rutherford, Editor, THE TUPELO JOURNAL, Tupelo; Thursday, "Secretarial Service," Mrs. Bobby Benson, Ripley, Secretary to Dr. Wilfred C. Tyler, President of Blue Mountain College; Friday, "Religious Education," Pat Gullidge, Minister of Music and Education, First Church, Coffeeville; and Saturday, "Wife and Mother," Mrs. Larry McRae, Blue Mountain, wife of the Director of Natural Science Department, Blue Mountain College.



C. ADRIAN HEATON, president of California Baptist Theological Seminary of Covina, Calif., will climax the 50th Jubilee Anniversary of the School of Religious Education, Southwestern Seminary, March 31. President and secretary of the American Association of Schools of Religious Education, he will speak at the chapel service at 10 a.m. on Wednesday.

## DEVOTIONAL—

### Would We Even Dare Try!

By Dr. R. T. Blackstock, Jr.  
Assistant to Pastor, First, Jackson

Really now, did Jesus actually love the Pharisees, the Scribes, the Herodians, Pilate, Barabbas and the soldiers who nailed him to the cross? Such a question can have only a positive answer in light of what the scriptures teach concerning God's love for all men. Primarily, it was Jesus' love for sinful man—and all have sinned—that cost him his life.

For Jesus refused to join the religious power structure of his day and limit his love according to established tradition and conventional thinking. He was guilty of associating with sinners and certainly no religious person would do that—so many thought. Eventually the clash led to a climax and Jesus chose the cross rather than to narrow the outreach of his love.

In describing the principles which are to characterize Christian people, Jesus says, "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be children of your Father which is in heaven . . ." (Matt. 5:44-45a)

Whom do we love? How do we decide whom we shall love? "If ye love them which love you, what reward have ye?" Isn't this close to an exact description of our love? We love those who love us. Thus our love is limited, narrow, restricted—but conventional!

Jesus says that his followers are not to be characterized by a love that has boundaries. Rather their love is to be as inclusive as his.

But this is a dangerous kind of love. For anyone who attempts such love will always be opposed by the furious passion of those whose love is limited by self-determined boundaries.

In response to the words of Christ, will we even dare try to love as he loved?

O love—that reaches out to me  
In sacrifice that makes me free;  
This one request becomes my plea—  
Help me learn to love like thee.

## FIRM GOES "2nd MILE" FOR CUSTOMER SATISFACTION

NASHVILLE—Bentley & Simon, Inc., Suppliers of choir robes for southern Baptist through Baptist book stores for more than 30 years, recently went the "second mile" for customer satisfaction.

The company sent 14 choir robes to First Baptist Church of Hoopla, Calif., to replace those ruined in the December flood which left nearly four feet of water in the church and caused severe damage elsewhere in the northwest.

The church had purchased its robes from the company through the Fresno Baptist Book Store in October 1963. Company official Lester Simon said that the robes were replaced just to help the church.

E. Odell Crowe, manager of the Sunday School Board's retail advertising and sales promotion department, commented, "This is not part of the book stores' policy nor that of vendors. It was a generous gesture, even for a company whose motto is 'Customer Satisfaction Unconditionally Guaranteed.'"

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